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*Presenting The Living Light philosophy and
features of interest to spiritually-minded people.*

Serenity

Sentinel

VOLUME IX, No. 10

OCTOBER 1980

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Man's Law

by Richard P. Goodwin

This topic for today, so appropriate in the celebration of freedom in our country, is entitled *Man's Law*. It would behoove us first to consider the soul faculties, which are in truth the attributes or expressions of our eternal being, in comparison with what is known as the sense functions of the mental body that our soul is presently expressing through. So often in philosophies there seems such a contradiction to give up one thing to gain another, instead of considering a harmonious blending or balancing of both. We all understand, I'm sure, that man in truth is a triune expression, for he is a spirit expressing through a mental and physical body.

Now, whereas the body that we are now aware of is composed of the elements of this particular planet, it returns to this planet. And so it is that we must consider, in our consciousness, this eternal

... destiny in life is the effect of our denials.

stream of evolution of which we are in truth an inseparable part. So often in our mundane earthly experiences we wait, so to speak, for so many, many things of creation, and little do we know that waiting is a function of the human mind, compared to patience, a faculty of our eternal soul. And so we are considering at this moment the difference

MAN'S LAW

between the faculties of the soul and the functions of the mental body.

When man is patient, a soul faculty, then man has the support and the understanding of all the soul faculties. He has faith, poise, and humility, and he has the very power that will transfigure him — known as the faculty of reason. For you see, my friends, when we express our soul, uncluttered by the sense functions, then we do not have to question, we do not have to wonder, and we do not have to wait for we are in the eternal consciousness in our soul faculties and we know in that moment. Therefore, patience loses the pain of waiting. Bringing about a balance between our eternal being, called soul, and our temporary body, known here in this earthly realm as mental and physical substance, takes a bit of effort on a constant, daily program.

So often in these spiritual paths in life, man rushes in where angels fear to tread, because he views the possibility of attaining the many things that he has desired for so long by making some effort to understand any philosophy or any particular teaching. But he does not view the time that it is going to take before he as a student, or she, will accept the

necessary steps to their own attainment. In keeping with this understanding of a triune expression, we can awaken that truth within us when we still the functions of our being, when we still the human mind. It is stated that destiny in life is the effect of our denials. And so it is that denial or rejection is the principle of the law established by man, or by the human mind. When man, viewing creation, makes a choice, which is his divine right, he does not stop with choosing; he moves from choice to justification and to judgment. Those are the very three expressions of the sense functions of the human mind

... when man makes his choice, and justifies, and judges, . . . man closes himself off . . . from the universal goodness which he is in truth an inseparable part thereof.

that establish the law of destiny. It is not in choosing that the law is established but it is in the need of the human mind to support, to protect its choice. That is what establishes the law of destiny. For the human mind is commonly referred to as the throne of negative faith, for whenever we rely upon our

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In the spirit world only those who are in sympathy remain together.

A WANDERER *in the* SPIRIT LANDS

by *Franchezzo*

THE FORMATION OF PLANETS

CHAPTER XXIX.

Continued from last issue—

A spirit belonging to the sphere of Music or Philosophy, will be drawn to others of a like disposition who are in the same stage of moral advancement as himself, but his development of a higher degree of music or philosophy will not enable him to ascend into a higher circle of the Moral Spheres, or planetary spheres, than his moral development entitles him to occupy. The central suns of each of the vast intellectual circles of the mental sphere shine as burnished magnets. They are as great prisms glowing with the celestial fires of purity and truth, and darting on all sides their glorious rays of knowledge, and in these rays cluster the multitudes of spirits who are seeking to light their lamps at these glowing

shrines. In those rays which reach the earth pure and unbroken, are found those gems of truth which have illuminated the minds of men in all ages of the world's history, and shattered into a thousand fragments the great rocks of error and darkness, even as the lightning's flash shivers a granite rock, letting into the depths below the clear light of God's sun, and those spirits who are most highly advanced are those who are nearest to the central force, to the dazzling light of these starlike centres. These great spheres of the intellectual and moral faculties may, then, be termed the "universal" spheres; those around each planet, "planetary" spheres; and those surrounding the sun centres, "solar" spheres; the first being understood to consist of
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mind for anything, we establish the law of mind, and that law fears. It fears because in its illusion it believes that it owns or possesses. And it is in that illusion that we justify and we judge. Because of that, man is faced with a constant panorama of so-called loss and gain. Man is filled in his days with fears that he is not even consciously aware of. It is stated that man fears the unknown, but the unknown exists only to the human mind. The unknown is not unknown to your true being, for it cannot be for you are in truth an inseparable part of that whole. And so we find that when man makes his choice, and justifies, and judges, that man closes himself off, so to speak, from the universal goodness which he is in truth an inseparable part thereof.

We must ask ourself the question what is in truth our need to be different. Is this something that rises from our eternal being? And the answer quickly comes — "How can you in truth be different from what you truly are?" What is this need? — and the need we see clearly rises from the human mind, for the human mind views variety. The human mind being a part of creation sees creation, but the

eternal being sees it as a passing scene, for in truth it is but a dream. All of experience, and all of life is taking place within our being. That is, in truth, the only place that it is taking place. And so with that acceptance of simple truth, life can be what you choose to make it if you do not fear to possess it. It is in the effort of the human mind to possess that man finds the true struggle in life. He who does not seek to possess has all that he could possibly use wisely. And let us look at our life and see how much we have gathered up, how much we have garnered unto ourself. We must view our mental realms as an abode, a home, in which we are in truth living. For we

It is in the effort of the human mind to possess that man finds the true struggle in life. He who does not seek to possess has all that he could possibly use wisely.

are the ones, in truth, that are living with our thoughts and that are living with our feelings. Now we, we alone, have created those thoughts, and we alone have created and sustained those feelings. So in understanding that mental home in which we are residing,
(continued page 7)



Visitors' Views

"I really enjoyed the lecture. My message was deep & to the core of some of the major elements of my life. The message was somewhat disturbing, but I will try to use it as constructively as possible."

* * * * *

"Very interesting & definitely a worthwhile experience."—L.C.

* * * * *

"I liked the positive help and suggestions that were given."
—B. C.

* * * * *

"Lovely service — Serenity & sincerity is abundant. Thank you."

* * * * *

"I thoroughly enjoyed it. So different & lifting." — R.B.

* * * * *

"I really enjoyed my first visit at Serenity. This "session" has "shown" or "expressed" some truths I have recently learned of life. I hope my learnings thru Serenity will benefit people close to me. — L. A.

* * * * *

"I enjoyed the service immensely. I feel a bit more in touch with an aspect of myself which escapes me in my daily activities. I will come again. Thank you."

MAN'S LAW

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we can begin to clean house. For we live in a mental home that is so filled with so many things that it's difficult for us to find peace within it.

We must awaken within ourselves as we open our physical eyes in the morning, we must look within, become aware that it is within, what we are in truth experiencing. It is our view, and our view in life is directly dependent upon the judgments that we have made. And so in your daily activities when you go out into the world of creation, and you experience so many different things, remember your refusal to accept the demonstrable, harmonious laws of life is your fear to protect what you think you possess. And the things that we think we possess, by that very attitude of mind, are in the very process of leaving us. Look at your life to this day. See the many things that you have garnered and gathered up unto yourselves, much of it is gone, but we keep adding more. We add, and add, until the mountain before us becomes such an obstruction that the light barely shines at all.

Let us think each day, let us truly make the effort to think what we are doing that we may free ourselves from

what is known as the robotic level of consciousness — to free ourselves from the level of consciousness that reacts without the pause and the moment which is necessary for our eternal true self to rise up and view, and whisper softly in our ear — that is not the way, for centuries that have already gone past have taught you that. We must awaken within ourselves the untold centuries that we have already expressed. It is the illusion created by an

... our view in life is directly dependent upon the judgments that we have made.

identity with a limited body that blocks our view from the multitudes of experiences of centuries long, long past.

Look at the newborn child, they are not all the same, their minds are not all the same, nor are their bodies. For their bodies are the effects of their minds, and the minds are the effects of their evolving souls. And so it is that as we study nature and the human body as an inseparable part of nature, we can begin to see why our hair is blond or black, why our eyes are blue or green. There is a reason why the temple, God's temple, known as the human body, why that temple has been created the way that

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"Doubt is Echo: the restlessness of faith, questioning itself."

Views

Our Heavenly ^{of} Home

by Andrew Jackson Davis

CHAPTER XI.

REMARKABLE PLACES IN THE SUMMERLAND

Continued from last issue—

Here is a man of powerful talent, not long since a citizen of this earth, debating like an aged philosopher the questions of faith and knowledge. An impression comes that he has been approached by a missionary Passionist; one to whom even the *picture* of the "cross" "is a light set in the sky by the Almighty Hand."

The cross, to this Passionist, is the central figure — the symbol of trial, suffering, sacrifice, contest, death, conquest, and the resurrection. Between heaven and earth, between God and his creatures, it signifies the certain end of the world and the inauguration of eternal life. All this was said by the Passionist to

the Hebrew orator. The latter replies that it is "Echo." Pictures, signs, symbols, language (he replies) are younger and less sacred than human existence, which is very, very ancient. The origin of the cross (he says) will soon be seen and known of all men; it is a part of earliest hieroglyphic language derived from the human body; and out of it, or from what it signifies, have in truth arisen most of human vices and sorrow, trials and suffering, contests and triumphs. This, in substance, is what the Oriental orator is proclaiming. But what it all means time alone will fully bring to light.

* * * Surpassingly delightful is the scene to the
(continued page 26)

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it has. It is a constant revelation to you of the lessons that have been learned, of the laws that have been transgressed, and of the lessons you should be about learning this moment. We must not look at this temple called the human body in sadness or despair, but we must view it objectively with the light of reason for it offers to you, the evolving individual, it offers to you all that is necessary to express your eternal soul and to have the fullness of life. It did not create itself by chance, but it was gathered up in keeping with the laws that you established before entering this earthly realm.

So whatever it is you like or don't like about what you call yourself, remember, it is exactly what you yourself established. Your next body will be in keeping with what you are doing now — for it is the law, that is the law of destiny. You change your

*It is the illusion created
by an identity with a limited
body that blocks our view
from the multitudes of
experiences of centuries
long, long past.*

clothes daily, and sometimes more frequently. When you look at the great eternal stream of consciousness, you

change your bodies just as often, for your bodies are in a constant process of movement and change. And they are being directed by your attitudes, by your rejections, by your denials, or by your acceptances. This philosophy teaches that acceptance is the will of God. And if it is in truth goodness and the abundant life that you are seeking, then you must demonstrate God's will — and God's will demonstrates all over the universes and reveals that it is in truth acceptance. For there is nothing in all of the universes that God denies, for God is the Intelligent Energy that sustains everything.

So think, my good friends, your tomorrows are the effects of today. And your temple, the human body, will be exactly as you and you alone are creating it. Does it not then behoove us in seeing that simple truth, to let an intelligence that is certainly more capable and qualified than our limited mind, to govern, and to guide, that temple, that house, in which we are residing? The moment, whatever your problem may seem to be, the moment you give it up, it rises into a realm of consciousness within you where all things good are not only possible but constantly being demonstrated. □ 9

Invocation

Thank Thee, God, for the opportunity to work for Thee.

Reading

"The workers win" is a teaching of The Living Light philosophy. It may be interpreted as applying to work on several levels. Work, in the physical, material level, means a job, a chore, a duty, which wins us reward and recognition. Work, in the mental level, means disciplining the mind to think what we choose it to think, which wins us freedom from established patterns of mind. And, work in the spiritual level, means working with ourselves in experiences to choose acceptance, patience, and tolerance, which wins us our divine birth-right — peace, the goodness, and joy of life. We are all working at something, and at varying degrees, and in various ways. Even though it may appear that we are working in one level, i.e. the material, physical world, we are at the same time working in the other levels or dimensions. For example: we may be working on repairing a car, teaching children, painting, designing, selling, or building, and while

we are conscious of the work we are doing in the physical realm, we are not all conscious of the work that we are doing in other realms. For while we are working in the physical realm, hopefully, we are also using spiritual attributes of patience, tolerance, understanding, acceptance, etc. All of these spiritual attributes are faculties of the soul which become strengthened with use. We are also working in our mental level, hopefully, to discipline our mind to concentrate upon what we are working upon. Once we realize the depth to the work that we are doing, work takes on a new meaning for us and we become more inclined to put care into our project, to demand quality in our work, and to become better workers.

"Work is love made manifest" — it is through working that we are using the energy of the Divine Intelligence to express, and that energy in purest form, is love. Therefore, it is through work that the workers win — they win

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Today's View of Past Frontiers

SPIRITUALISM AND SPIRITISM

by Palmer Emerson

Article taken from CENTENNIAL BOOK OF MODERN SPIRITUALISM IN AMERICA

Continued from last issue —

Both of the members of our organizations and the general audiences at the public meetings fall into the double classification: One portion being engrossed exclusively in the phenomena; while the other portion to use the beautifully eloquent phrase of Mr. Frederic Harding — is going “beyond phenomena, to the wonder and beauty of Spiritualism.”

Some of those in the first portion are engrossed in the phenomena *merely for the “loaves and fishes;”* that is, what may be called “tips” by whose guidance they may obtain material profit. To this there would be no objection *if it did not stop there.* Some time ago, a pleasantly surprising message wholly material in character was given, and was shortly verified by exact fulfillment, even to precise dates. The effect wrought by this fulfillment upon the recipient of the message, however, was almost wholly something which when far beyond the subject-

matter of the material message — it was the *deep realization* of the loving presence and watchfulness of the spirit, which had been demonstrated. It is this priceless *realization* which is enduring; the material event is only a means to this far greater end. Attendants at our message services cannot be urged too ably, to put themselves, and *keep* themselves, in this understanding, appreciative attitude of mind — the understanding attitude — which sees in the material message *far more* than worldly advantage — sees in it “the wonder and beauty of Spiritualism” with the priceless blessing which comes from realization of every-present, watchful love.

Ours is truly the most enlightened Movement of the Ages. We believe that one who, by endeavoring “to mold his or her character and conduct in accordance with the highest teachings derived from “communion with exalted spirits, thus “practices Spiritualism as religion,” will not

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NEWS and VIEWS

by Beverly Houser*

The Living Light philosophy teaches that "work is love made manifest," that it is through the law of continuity, through continuous effort, that change is brought about, and that acceptance is Divine Will. A recent television movie entitled "Son-Rise: A Miracle of Love" demonstrated these teachings in a remarkable, true story of the efforts and success of two parents to help their "hopeless and unreachable" autistic son. The son was lost in a world of his own, making no communication with this world. The parents were told by 25 different medical teams that their son "at best will only function minimally: to hope for more is destructive fantasizing."

However, the boy's parents believed in the healing power of unconditional love, and with nowhere else to turn they set out to save their son themselves by creating a safe, loving environment and by totally accepting him. The parents spent 9,700 hours (approximately five years) working

with their son, and they did bring him out of his world and into this world.

Some might call this achievement a miracle; Spiritualists would say it is a demonstration of divine natural laws being applied — the law of continuity of effort which assures success — the law of acceptance, the will of God, "that heals present and absent ones who are in need in help." It was because the "flame of acceptance" burned so brightly in the parents that the boy was healed. The "flame of acceptance" in the parents lighted the way for the son to find his way into this world. The parents first healed themselves by acceptance. This acceptance freed them. And with their strong belief and acceptance of the possibility of change in their son, the change took place. This story demonstrates the truth that we can never change another, we can only change ourselves and thereby others change. The parents worked on their own attitudes, beliefs, and acceptance of the son with the result that the son became what the parents accepted the possibility of — a healthy, healed child. "Oh, healer, heal thyself." "Accept — believe — become." □

SERVICE

High on a hill stands an old oak tree
Observing all that it can see
Standing there majestically
It is a sight for all to see.

Never concerned with
Good or bad, happy or sad
It is enough just to be
Up on the hill serving Thee.

—Beverly Houser

SOMETIMES

Sometimes it is time to ask questions
Sometimes it is better to wait
To know which to do and when
Is something no one can relate.

Sometimes it is time to speak
Sometimes it is better to silent be
To know which to do and when
Is something that's learned bitterly.

Sometimes it is time to be patient
To do nothing but simply wait
For then when the victory does come
There is so much to appreciate.

—Beverly Houser

The Dark Angel's wrath causes Ahrinziman to fall into a vast pit.

*The Strange Story
of*

AHRINZIMAN

by Anita Silvani

CHAPTER X

**THE KINGDOM OF THE DARK ANGEL; DOOMED TO THE
BLACK PIT; HOW WILL POWER SAVED ME; THE SPORT OF
THE ANGELS OF INFERNO; THE ORIGIN OF DARK ANGELS;
WHY THEY ARE BEYOND MORTAL KEN**

Continued from last issue—

Round and round the black, rocky walls I wandered, but there was no possible means of escape that I could find. It appeared to me that I thus wandered in the darkness for what must have been weeks of earthly time. Nothing could I see but myself and the black rocks around me; no sound broke the stillness but the sound of my own voice as I called from time to time, in hopes that some other voice would answer me, yea, even though it might be the voice of the Dark Angel himself.

At last, in despair, I sat down upon the hard ground, and the oblivion of sleep fell upon my senses, rendering me for a time unconscious of my terrible position.

After a long sleep I awoke to hear a voice calling me, which I recognized to be that of Mansur. It appeared to come from above me, and said:

“Aha! Ho, Ahrinziman! Art thou indeed enjoying thy slumbers in this fair Kingdom which our great Master hath given thee? Dost thou enjoy thy sovereignty over the only things in this land which thou art fit to control? Or doth thy curiosity prompt thee to see a little more of the wondrous sphere of which thou hast become an inhabitant? Behold, the Dark Angel summons thee unto his presence, that he may gauge the value of the service thou didst offer him.”

Mansur laughed, as though my condition afforded him much amusement, and then in

THE STRANGE STORY OF AHRINZIMAN

answer to my inquiries as to how I was to obey the Dark Angel's summons, he let down a rope, up which I climbed till I found myself standing beside him on an extensive plateau of hard soil, plentifully bestrewn with ashes.

The thick, heavy atmosphere above us, the dark night sky and heavy clouds, prevented me from seeing far in any direction, but as I followed my conductor I observed the towers and buildings of a vast city looming through the blackness before us. Here and there great tongues of lurid flame shot upward from the earth, but their light only served to illuminate the space immediately around, showing numberless dark figures of Spirits which danced around the flames and hurried to and fro as though intent upon some business.

As we drew near the city I saw that it resembled closely a great capital of the Eastern Empire. The mighty domes of the Palaces glowed with the dull crimson of monster fires within, and from the lofty towers flaring beacons of blood red light flung their rays across the dark plains. At every step the feet sank deep into the thick ashes of burnt out passions which strewed the ground, and the close

stifling sulphurous smoke that rolled upwards in great clouds continually was scorching as the breath of a colossal furnace.

Myriads of Spirits of every shade of color and every race of people passed us, engaged in every variety of task, and in every condition of aject misery it was possible to conceive. Some served as beasts of burden to their more powerful fellows, and were driven on with savage blows and imprecations. Others were tormented by those around them, that their contortions of agony might amuse the spectators.

Everywhere and on all the buildings there was the same stamp of foulness and ruin and decay. The stones of the street seemed to ooze with blood, and the walls to drip with it. The whole fearful scene was lit up by the flaring beacons on the lofty towers, as they flashed their red light through the all pervading darkness.

Before the inner courtyard of the largest Palace I beheld an immense square, wherein an enormous multitude of Spirits congregated, as though awaiting the arrival of some powerful personage. The interior of the square was arranged like a vast amphitheatre. At one side there was

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Dictionary

of

The Living Light Philosophy



A ll soul — Our soul individualized comes out anew, that means again, in each incarnation. Once we have passed through, for example, this earth planet we leave this physical body. It goes back to the elements of the planet from whence it has been composed. And we express through these other bodies, these astral bodies, mental bodies, spiritual bodies, and in our evolutionary path, return to what is known as the Allsoul, to come out again, to enter another experience in another time.

A ttachment. In our minds, attachment offers us the sense of control over that that we feel attached to. Detachment does not offer us that sense or feeling of control. As long as we permit our mind to rely upon persons, places or things to bring us anything in

life that we desire, then we will always have a struggle and difficulty with the principle of detachment. The thing to do is to first become aware of the reliance that our minds have upon persons, places and things, then we will not become so easily attached, and therefore, will not have a struggle with detachment. When we are in detachment, we can feel warmth but not control.

I ndividualize is to divide within, or inner division.

I ndividualized Soul — is the covering of the divine, neutral, formless, free spirit. Being individualized, the soul has form and is governed by the law of creation in higher realms. The law of creation is the law of duality, therefore, the soul has the duality of the positive and the negative.

THE STRANGE STORY OF AHRINZIMAN

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a throne, which glowed like burnished copper. It was supported by black marble pillars, and approached by a flight of fifty marble steps. At the sides of each step there knelt the headless figure of a Spirit; the heads, which had evidently been struck from the bodies with a scimitar, were placed between the knees of the figures. Impassive and motionless they knelt, and but for the eyes which moved at times, as though watching those around them, I should have imagined that they were mere images of stone. To my inquiring glance Mansur replied:

"These Spirits represent a pleasing pastime indulged in by our Master, the Dark Angel, during his Earthly existence. These Spirits were all captives in war, and at a festival such as this we are about to attend, the Dark Angel, then Emperor of an Eastern Kingdom, of great power, caused these men to be bound in a kneeling position such as you see them in now, and directed that the most skillful swordsmen of his army should ride towards them at full speed and with their scimitars sever the head from the body at a single stroke, and any swordsman who failed to cut off the head at the first

blow was at once decapitated himself as a clumsy bungler, unfit for his master's service. These figures you see here are but the remaining few of the many thus killed. They were once numbered by hundreds, but gradually, as the thirst for vengeance upon their conqueror died out of their hearts, they passed out of these dominions, and the mere Astral shells they left behind became, as you will see, a decoration of our Master's Palace."

He pointed to the Palace behind, and looking intently at it I saw with a shudder that the whole front was garnished at a distance of a few feet apart, with decaying Spirit bodies of men, all headless and all kneeling like those upon the steps, the horrible appearance they presented in their mouldering, repulsive condition being indescribably revolting. I wondered it did not make the Dark Angel shudder every time he entered his Palace to see these gruesome sentinels lining his walls. And yet the rest of the building was after all in keeping with this fantastically horrible decoration. Queer ghastly shapes were outlined on it everywhere, and silhouetted in shades of grey and crimson upon the black stones.

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THE
P E N E T R A L I A

BEING HARMONIAL ANSWERS TO IMPORTANT QUESTIONS

Continued from last issue—

by Andrew Jackson Davis

QUESTIONS ON THE MYTHS OF MODERN THEOLOGY

What is the fourteenth?

I believe that the Lord God saw everything that he had made, and pronounced it *good*.

I believe that the serpent was the most wicked and mischievous of all the beasts of the fields which the Lord God had made.

Do you mean to affirm that contradictions and irreconcilable inconsistencies, like the above, constitute the popular orthodox creed?

Yes; and several pages might be added of similar incongruities and monstrosities; taught from the fashionable pulpit; taught in the most flourishing Sunday-Schools; taught as consistent and soul-saving wisdom. When such elements of faith enter the human mind, there is not much room left to noble thoughts and great principles. That clergyman is estimated as most accomplished, and that layman the most successful for

the American Tract Society, who is so skilful in handling Scriptural texts that no contradictions shall come to the surface, and be detected by the common, unskilful thinker. Overflowing with grammatical verbiage, these tract and sermon writers almost always succeed in concealing the intrinsic absurdities which lurk in their orthodox creed. To the ordinary reader of tracts and religious periodicals, the opinions of a Doctor of Divinity are seldom questioned. And I would respectfully ask:

What absurdity have the so-styled wise men of the
(continued page 40)

THE STRANGE STORY OF AHRINZIMAN

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I was still examining the fearful Palace when a heavy black curtain that hung before the principal door was drawn aside by invisible hands, and as the glare of fiery light within the Palace lit up the entrance, I saw a strange procession come out.

First there came a motley mass of Spirits who seemed mere slaves attending on the Emperor. These flung down what looked like the skins of wild beasts torn reeking from the living animal, to serve as a carpet for the Emperor and his suite. Next there came a band of minstrels with cymbals and harps in their hands, but as every instrument was out of tune, every string either twisted or broken, and every cymbal cracked, the noise they extracted was a torture to the ear. Nevertheless they played on to the delight of the Emperor, who seemed to enjoy the annoyance this ear-splitting symphony inflicted upon the more sensitive nerves of those around him. A great many Spirits, whose dignity of bearing proclaimed them personages of importance, accompanied the Emperor, who towered over all around him, not only in the magnificence of his stature and the proportions of his figure, but also in

his intellectual powers. His robes were of a deep purple, almost black, and with a crimson border that looked as though it had been dyed in human blood. Upon his head he wore a Crown of Flame, that flickered or grew bright as the softer or fiercer emotions stirred his Soul. In the front of the Crown there gleamed a blood-red Star, like a gigantic ruby, whose rays shot out like spears dipped in blood.

By the side of this Spirit whom I at once recognized as the Dark Angel, there walked another Spirit, almost as tall and almost as powerful, whose dress resembled the other's in all respects save that his crown glittered like a Crown of Steel, and his star was green as an emerald, and the bordering of his robe had a green shimmer like the scales of a serpent's body.

From the shoulders of each of these two Spirits there rose what seemed to my eyes like folded wings of dark gossamer. At first I thought they grew to the shoulders, but on a closer examination I saw that they were but a part of the drapery.

How can I describe the faces of these two powerful dark Spirits? How find mere words to express at once the all pervading wickedness, the

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All spiritual phenomena is governed by fixed and ascertainable laws.

A Guide to Mediumship

and psychical unfoldment

E. W. & M. H. Wallis

CHAPTER VII.

SOME IMPORTANT CONSIDERATIONS

Continued from last issue—

It is impossible for a medium, or for the spirits, to satisfy *all* the whims and demands of sceptical and cynical sitters, or to gratify the wishes of those who are always on the look-out for 'something new and strange.' They cannot produce phenomena on demand; or turn on the tap and let the forces flow like water.

It is probable that the inveterate sceptic loses more than he gains by maintaining an attitude of rigid unbelief, which well-nigh invariably leads to cynical and critical habits of thought which bias the judgment, poison the mind, and erect impassable barriers that shut out the spirits. The sceptical habit causes men to mistrust others, and weakens their faith in their own ability to observe and decide; or it leads to an opinionated, egotistical self-

complacency which cannot be pierced by truth. On the other hand, sympathy and open-mindedness invite confidence and establish communion.

It is as unreasonable to accept, without the most convincing demonstrations of their accuracy, the asserted 'explanations' of the facts of mediumship put forward by non-Spiritualist (which explain too much and depend upon 'authorities' rather than facts) as to accept the spiritualistic claim without proof; but when we remember that men like Crookes, Wallace, Hodgson, and Myers have been literally driven to accept the spiritualistic position, by the weight of the evidence, we can justly claim that it is wisest and most reasonable to maintain, not only a 'mind to let,' but an attitude of hospitality towards the spirits, for we are much more likely to 'entertain
(continued page 28)

THE STRANGE STORY OF AHRINZIMAN

continued from page 19

stamp of sensuality, of cruelty, of hatred to all things on Earth, or in Heaven and Hell, that was impressed upon their countenances? Or how describe the subtle charm they seemed to exercise over all around them? How can I show to mortal eyes the strange perfection of form and feature, that was yet so indefinitely marred by the hideousness of the Souls within? The language of man seems poor and expressionless when one seeks to show by its aid the ethereality and yet the tangibility of the Spirit body, the strange likeness and yet unlikeness to the mortal form, the powerfulness of the personality and yet the aerial nature of its envelope. Only those who have once seen a glimpse of these angels of the Dark Spheres can fully realize how subtle and how great is at once the attraction and repulsion which they exercise over all those who behold them.

Beside these powerful beings, whose evil natures were so colossal as to raise them above all around them, the other dark Spirits seemed mere insignificant impersonations of wickedness, and I realized at last what a King in

Hell must mean! To my eyes the Angel of the Blood Red Star seemed so much above even his companion angel that I took him to be none other than Ahriman himself, the great Prince of Evil, and I said so to Mansur.

"Nay, Ahrinziman, thou art wrong. Those who would endow the great principle of Evil with a personality are wrong. He hath no more a form or shape which can be discerned by mortal mind, or personified in the image of a man, than hath the great principal of Good, whom men designate the Supreme God. No eye, be it of mortal or of Spirit, hath ever seen them, and of their ultimate nature none can tell, since all alike are ignorant of it. The Angels of Paradise worship the Divine Idea of Goodness under the name and symbol of 'Ormuzd,' even as we in these dark spheres bow ouselves and yield up our wills to the great principal of Evil whom we call 'Ahriman.' And in doing so is it not enough for us with our limited powers to know that we choose thereby the Upward or the Downward path? Can we hope that to our strivings after Truth all Knowledge can at once be revealed?

(continued next issue)

Truth is universal harmony . . .

Discourses

from

The Spirit World

Dictated by Stephen Olin through Rev. R. P. Wilson, 1853

DISCOURSE IX.

THE TRIUMPH OF TRUTH

Continued from last issue—

Truth is a Principle of Nature. It is the established method of Divine operation. Principles are eternal. They are developments of that Love and Wisdom which, as a united influence,

*“Warms in the sun, refreshes in the breeze,
Glows in the stars, and blossoms on the trees;
Lives through all life, extends through all extent.
Spreads undivided, operates unspent.”*

Truth is the majestic Power that formed the Universe, and which multiplies itself in individual existences. It is the grand harmonizer of all the qualities and attributes of universal being. Truth, indeed, is universal harmony, for it is impossible for principles to conflict. Hence man in harmony with truth, is in harmony with himself. When man, therefore, is discordant, it is because of wrong or unfavorable conditions. There is an innate love of truth in the

human mind which no error can wholly obliterate. In childhood, when the faculties are exceedingly impressible, error may have the first opportunity in molding the expanding nature; yet the principles of Truth are so universally diffused, that, however much error may be in the world, the truth will ultimately prevail. It is the “leaven” which is destined to “leaven the whole lump.”

It is not within the province of man to make or establish

DISCOURSES FROM THE SPIRIT-WORLD

truth — but to discover it. Every truth or principle is of universal operation; hence it may be discovered by all. It has been a mistake of long standing among mankind, to separate Truth into various departments, sustaining other than unitary relations. The effect of this error has been to produce many different professions, which give rise to selfish feelings, thus inducing distinctions which are unnatural, and tend to separate society into fragmentary conditions. But all truth is one, and can never produce conflicting interests; and, in our researches after truth, we should never divide what God has eternally joined. Every principle being an expansion of the Divine Mind, it follows that all principles must ever coexist in unison with the Divine Nature in every possible variety of manifestation.

Let it be observed that I would not object to, but rather encourage, a classification of all truths that may be discovered, or made known to mankind. Indeed, without a proper classification of the various phenomena witnessed on earth, confusion would prevent true conclusions with reference to the subjects of investigation. Man's own organi-

zation, and the external arrangement of all things, proclaim that Order and Form are principles of universal operation. Although this truth should continually be kept in mind, yet it must not be forgotten, in the practical operation of principles, that a *unitary* arrangement is observed throughout the vast Realm of Universal Existence. This idea is beautifully illustrated in the human system. In the greatly complicated physical structure, there is an almost innumerable variety of parts and functions, yet there is no "schism" in the body. Each faculty performs its appointed labor, without seeking to change location, or to interfere with its neighbor, while a mutual sympathy subsists between each department of the organism. "If one member suffers, the whole suffer with it." In the construction of buildings, many different pieces of timber are necessary to constitute the frame-work — other materials must be used to form a covering or outward protection — while within, still other materials must enter, as parts of a finished edifice. Thus in the great Temple of Truth, the elements of Construction rise in majestic proportions of Divine Harmony.

(continued next issue)

TODAY'S VIEW OF PAST FRONTIERS

continued from page 11

place acquistion of the "almighty dollar" above the CAUSE and above the welfare of his or her fellow beings. He will not be forever seeking to tear down another in order to "raise" (!) himself; nor belittle the worth, nor smirch the reputation of another in order to gratify petty jealousy or love of muck. One who plunges wholeheartedly into petty

jealous wrangling and backbiting may be a ripping spiritist, *literally* ripping out the golden threads which might otherwise be woven into beautiful fabric — but as a *Spiritualist* he or she is a dead loss. For the fruits of the spirit and of true Spiritualism are love, joy, peace in which there is no "badness" and against which there is no law.

(continued next issue)

Fliration is the ego's need of challenge to tempt another.

—The Wise One

*He who attaches to the gain, guarantees the loss,
for he has denied his divinity.*

—The Wise One

*Rhythm, harmony
Balance, peace
Hold, release
Hold, release
Thank you, God,
I am at peace.*

—The Wise One



DIVINE HEALING PRAYER

I accept that the Divine Healing Power
Is removing all obstructions
From my mind and body
And is restoring me to perfect
Health, wealth and happiness.
My heart is filled with gratitude
For the Divine Law of Acceptance
That is healing both present and absent ones
Who are in need of help.
Peace, the power that healeth,
Is guiding my thoughts, acts and deeds,
As God and I go hand in hand
Living a life of joyful abundance.



VIEWS OF OUR HEAVENLY HOME

continued from page 8

southward — a great harmonious temple of wisdom. It is denominated a logosal country of beautiful gardens and groves, abounding in graceful luxuriance of plains and valleys and streams — the Empire of celestial love and supreme mental illumination. Into the sacred circles of this most noble brotherhood come the wisdom and love of higher and more interior spiritual universes. Here the seekers for true wisdom find perfect repose of soul. As the sun imparts warmth and illumination, life and development to the forms of earth, so does each higher Summerland impart its love and knowledge and aspirations into souls composing this innumerable host of expanded and expanding minds. What a privilege only to behold them!

By the divine impulse of attraction you find, drawn into a single group, such minds as Humboldt, Herschel, Columbus, Galileo, Newton, Franklin, and scores of like mentalities of whom you have never heard. Behold the imperishable furniture of such minds! Only the natural, the cohesive, the harmonious, the useful. They deal not at all with subjects involving the "infinite," and ignore all

thoughts of the "Eternal." They do not touch or think of either "doubts" or "beliefs." Instead of dreaming sentiment, instead of intellectual idleness from a sense of sufficiency and repletion, they know practically but five words: Truth, Industry, Exploration, Discovery, Accomplishment. They are as youthful and enthusiastic as are boys and girls at a picnic! Intuitive truth they do luxuriate in; it is spontaneously breathed forth from their faces and lips and beautiful lives. But it is a fact that they do not look into mirrors; consequently, never admiring themselves, they map out whole continents of truth, one after another, for future excursions and investigations; not counting as of any lasting value their past or present possessions.

This great heavenly empire of wise souls renders bright and glorious the very sky above it, and seems to enlarge the infinite world that boundlessly expands around it. And oh, such sweet lessons! Wordsworth says: " 'Tis Nature's law that none — the meanest of created things, of forms created the most vile and brute, the dullest or most noxious — should exist divorced from good."

(continued next issue)

Spiritual Healing

*by Sandy Haeberle**

One of the primary principles of healing is the redirection of energy away from thoughts of self. We find that the main cause of disease is the grounding of our electro-magnetic energy in self, producing discord and disharmony. It is very similar to shorting out an electrical circuit by interrupting the flow of current. Too much energy builds up in an area, it becomes over-loaded and shorts out. When the circuit is whole and complete, energy flows smoothly and the task is accomplished. So, too, it is with our spiritual, mental and physical health for they are all interrelated. When our thoughts are directed to God and we are serving by giving to others, our circuit is complete. We receive as we give.

When we go through life thinking only of ourselves with concern as to the condition of our health, our bank account or our personal relationships, our circuit is grounded and the goodness of

life cannot flow to us.

In helping ourselves or others during times of illness, the best medicine is conversation and activities to direct the energy to anything outside of self. The discussion in detail of one's condition only leads to more energy being fed to it with further deterioration of health. It seems that misery not only loves company but is indispensable to it. No one wants to be miserable alone. They always look for someone to share it with and discuss how horrible things are. When we partake in this situation, we are only furthering another's ill health and opening the door for our own to break down.

It is vitally important to encourage the ill, to get them active even if only with their hands or minds. By thinking about the goodness of life, we become in rapport with it and "that that we put our attention on we have a tendency to become." □

continued from page 20

angel' if we invite them with kindly thoughts than if we try to quarantine them and put them through a critical cross-examination. The credulity of the incredulous sceptic is often greater than that of the 'believer,' and is, to say the least, equally as unscientific and unwise!

Only their sincere love for the truth and their desire to be of service to others can sustain the workers under the constant suspicion of fraud (if not the direct charges of trickery) which so many have had to endure.

Progressive Developments.

After the sitters in a circle have had physical phenomena for some time, the power for the production of that class of manifestation will probably be exhausted, and unless some new sitters are introduced the more interior and subtle psychical forces of the medium and the members of the circle may be drawn upon for more mental modes of intercourse.

Mrs. Britten, in her magazine, 'The Unseen Universe,' said that in early childhood she was a very susceptible magnetic subject, and continued: 'By a party of eminent occultists who held strictly private — or, I might say, secret — circles for investigation, I was frequently invited,

with other young persons, to become a subject for the magnetic operations of inquirers. In my own case I was never rendered wholly unconscious by the will of the magnetisers, though nearly all the rest of the subjects they experimented with were made so. I believe now that the difference between the partial and total unconsciousness of the various subjects of these occult seances corresponded to the different degrees of entrancement which we who are platform speakers experience. I realize that on the spiritual rostrum I am two distinct persons. I can go on speaking aloud, yet thinking of quite other matters, and when I can fix my mind on what I utter I have listened with a sense of strangeness, which brings conviction, to my mind, at least, that I am not the individual who originates the thoughts expressed, although they are undoubtedly shaped by the organism and lingual capabilities through which they are transmitted. From this state of what I may call waking trance, up to the somnambulic sleep in which the spirit's ideas are expressed automatically, I have observed many gradations, ranging, as above observed, from semi-consciousness to the deep somnambulic sleep.

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A WANDERER IN THE SPIRIT LANDS

continued from page 4

thought or soul essence, the others of various degrees of spiritualized matter."

"And how, then, would you describe the creation of a planet and its spheres?"

"The creation of a planet may be said to begin from the time when it is cast off from the parent sun in the form of a nebulous mass of fiery vapor. In this stage it is a most powerful magnet, attracting to itself the minute particles of matter which float through all the ether of space. This ether has been supposed to be void of all material atoms such as float in the atmosphere of planets, but that is an incorrect supposition, the fact being that the atoms of matter are simply subdivided into even more minute particles compared to which a grain of sand is as the bulk of the sun to the earth. These atoms being thus subdivided and dispersed through space (instead of being clustered by the forces of magnetic attraction in the planet into atoms the size of those which float as motes in the earth's atmosphere), have become not only invisible to man's material sight but are also incapable of being detected by the ordinary chemical means at his disposal. They are, in fact,

etherealized, and have become of the first degree of spirit matter in consequence of the amount of soul essence which has become amalgamated with their grosser elements. In becoming attracted to the glowing mass of an embryo planet, these atoms become so thickly clustered together that the more ethereal elements are pressed out and escape back into space, leaving the solid gross portion to form into rock, etc., through the constant attracting of fresh atoms and the necessarily vast increase of pressure thus caused. These atoms exist eternally, and are as indestructible as all the other elements which constitute the universe, and they are absorbed and cast off again by planet after planet as each passes through the various stages of its existence and development.

"The atoms of matter may be broadly classed under three heads, and again each of the three heads may be subdivided into an infinite number of degrees of density, in order to express the various stages of sublimation to which they have attained. The three principal classes may be termed, material or planetary matter — spiritual or soul enveloping matter, which is no longer visible to material sight — and

Serenity Students

by Britt Toquinto*

Sometimes we feel compelled to do something, whatever it may be, and fear rises or discouragement passes through our mind. Before we have even started it is doomed to fail, because that is the law that we have at the same time established. However, if we instead changed our thoughts to enthusiasm, which is to be in God, anything and everything we want to do will be a success.

The Universal laws are totally impartial. Every time we speak forth any negativity, the law goes out into the universe, to be returned at a later time, sometimes within minutes, sometimes within hours or even months, yes, even years. When those laws

return to us, we have a hard time to accept that we and we alone have set those negative laws into motion.

It would be so much more beneficial to all of us if we could send out nothing but good thoughts — love, peace and harmony. It is just as easy to be positive in thought as to be negative. If we don't have something nice to say, stop for a minute, try to change the thought. It can be done with daily effort, and I mean daily effort, for our patterns are so well established in our brain that sometimes it takes a bulldozer to move through all the rubbish in there. But again I stress, daily effort is the key for anything in life. □

*Editor's Note — The SENTINEL extends its appreciation to the many students of the Serenity concept of Spiritualism who contribute their articles to this magazine, sharing their understanding with our readers. Student articles are recognized by an asterisk.**

A WANDERER IN THE SPIRIT LANDS

continued from page 30

soul essence, this last being so sublimated that it is not possible for me yet to describe its nature to you. Of the material matter the lowest, most gross form, is that of which mineral substances, such as rocks, earth, etc., are formed; these are thrown off into the atmosphere as dust and reabsorbed continually to be changed, by the process continually going on in nature everywhere, into plants, etc. The intermediate degree between the rocks and the plants is the fluidic, in which the more solid particles are held in solution by the various gases or vaporized form of the chemical elements which constitute them. The second degree of material matter is that of plant or vegetable life which is nourished by the blending of the most gross matter with the fluidic. Thus through infinite gradations of earthly matter we reach the highest, namely, flesh and bones and muscles which, whether it clothes the soul of man or one of the lower animals, is still the highest degree of earthly material development all those elements of which the lower degrees are composed.

“The second or spiritual

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form of matter is, as I have said, merely the etherialized development of the first or earthly form of matter, while the soul essence is the animating principle of both, the Divine germ, without which the two first forms of matter could not exist. It is a part of the law of the two first classes of matter that they should clothe the higher soul principle, or they lost their power of cohesion and are diffused into their elemental parts again. Soul matter is the only one which possesses any permanent identity. It is the true Ego, since by no power can it be disintegrated or lose its individuality. It is the true life of whatever lower forms of matter it may animate, and as such changes and shapes that lower matter into its own identity. Soul essence is in and of every type of life, from the mineral and vegetable to man, the highest type of animal, and each of these types is capable of development into the highest or celestial form, in which state it is found in the Heavenly Sphere of each planet and each solar system.

“Since, then, we maintain that everything has its soul of a higher or lower type, it need not create surprise in the mind of any mortal to be told that there are plants and flowers, (continued page 34)

In Our Thoughts

Brother	Alice Noble
Peter E. Fink	Erick Othberg
Francis M. Gelardi, Jr.	Greta Othberg
Isa Goodwin	Jim Rice
Kathleen Graves	Shelieka
Michele Graves	Snowflake
Scott Graves	Carlotta Sosa
Hansen Family	Sunshine
Hinde Family	Tippette
Hatti Houser	Britta Uppstrom
Jonquil	Grace Van Vleet
Martha Kroneder	Wiffle
Elizabeth Kubat	Esther Yavneh
Lucas Family	Vera Youvitch

To send a helpful thought of joy and light to those you love who have passed to the higher life, list their names in this column. Donation of one dollar per name is requested.

A WANDERER IN THE SPIRIT LANDS

continued from page 32

rocks and deserts, beasts and birds, in the spirit world. They exist there in their spiritualized or developed state, and are more etherealized as they advance higher, in accordance with the same law which governs alike the development of man, the highest type, and that of the lowest form of soul matter. When a plant dies or the solid rock is dispersed into dust or fused into gas, its soul essence passes with the spiritual matter pertaining to it, into the spirit world, and to that sphere to which its development is most akin — the most material portion being absorbed by the earth, the more sublimated particles of matter feeling less of the earth attraction and therefore floating farther from it. Thus in the early stages of a planet's life, when it possesses but a small portion of the soul essence and a large amount of gross matter, its spheres are thrown out first in the direction farthest from its sun and are very material, and the development of its spiritual inhabitants is very low.

"At this early stage the vegetable as well as the animal and human types of soul life are coarse and gross, wanting in the refinement and beauty which may be observed as the

evolution of the planet advances. Gradually the vegetation changes, the animals change, the races of men who appear become each higher, more perfect, and as a consequence the spiritual emanations thrown off become correspondingly higher. In the first stages of a planet's life the spheres scarcely exist. They may be likened to a cone in shape, the small end being represented by the planet itself, the earth plane being the highest sphere which has developed, and the lower spheres — by reason of the degraded tastes and low intellectual development of the planet's inhabitants — being like the wide end of the cone. As the planet develops the spheres increase in size and number, and the higher ones begin to form, the point of the cone receding from the planet towards the sun as each of the higher spheres begins its existence.

"Thus are the spheres formed below and above the planet by the constant influx of the atoms thrown off from the parent planet. At a certain stage of their formation, when the intellectual and selfish propensities of man are more highly developed than his moral and unselfish faculties, these lower spheres in extent
(continued page 36)



Children's Corner



When you help yourself you have responsibility over your self. If you pray to God and be at peace you can help yourself. When you help yourself inside your at peace but if you look for help outside you cant find it.

Lisa Toquinto, Age 12

If you accept that you have abundance in your life you open the door to supply. Everything you want is already here we just have to accept it.

Ayana Wright, Age 8

Your adversities become your attachments. If you don't like to go to church you just might end up being the president and founder of a church. Any adversity is made by a judgement. If you don't have any judgements you won't have any adversities which is total acceptance.

Jaye Chillas, Age 15½

When someone els is in a negitive levle you should try and stay in control and walk-away but if you feel strong enough try and bring them up to a higher level.

Stacey McKenzie, Age 10

I should have consideration for other people, and I should have consideration for the different levels inside me. And when I consider God, God considers me. I feel real good when God considers me. I feel a caring from the law because I'm considering the law.

Michael Field, Age 10

I like soccer it is fun. I played soccer I played for three years. I pray before I play a game. I like center forward. It is a good exercise. I am nervous befor a game and I am happier when I play a game.

Sam Bakke

In keeping with Serenity's policy to encourage expression by all its students, this column contains the unedited articles submitted by the children attending our children's philosophy classes. — Editor

A WANDERER IN THE SPIRIT LANDS

continued from page 34

greatly exceed the higher ones, and these may be termed the Dark Ages of the World's History, when oppression and cruelty and greed spread their dark wings over mankind.

"After a time the eternal law of the higher evolution of all things causes the higher and lower spheres to become equal in extent and number. Then may we see the forces of good and evil equally balanced, and this period may be termed the meridian of the planet's life. Next follows the period when by the gradual improvement of mankind the figure of the cone becomes gradually reversed, the earth plane becoming again the narrow end by reason of the shrinking and disappearance of the lower spheres, while the higher ones expand towards the highest of all, till at last only this highest sphere exists at all and the planet itself shrinks gradually away till all the material gross particles have been thrown off from it, and it vanishes from existence, all its gross atoms gloating away imperceptibly, to be reabsorbed by other planets yet in process of formation.

"Then will the sphere of that planet together with its inhabitants become absorbed into the great spheres of its

solar system, and its inhabitants will exist there as do already many communities of spirits whose planets have passed out of existence. Each planetary community, however, will retain the characteristics and individuality of their planet — just as different nationalities on earth do — till they become gradually merged in the larger nationality of their solar system. So gradual, so imperceptible, are these processes of development, so vast the periods of time they take to accomplish, that the mind of mortal man may be forgiven for failing to grasp the immensity of the changes which take place. The lives of all planets are not similar in their duration, because size and position in the solar system, as well as other causes, contribute to modify and slightly alter their development, but the broad features will in all cases be found the same, just as the matter of which each planet is composed shows no chemical substance which does not exist in a greater or less degree in every other. Thus we are able to judge from the condition of the planets around us what has been the history of our earth in the past and what will be its ultimate destiny."

(continued next issue)

Professor von Marx takes Louis to Zwingler, the clairvoyant.

ghost Land

RESEARCHES INTO THE MYSTERIES OF OCCULTISM

Translated and Edited by Emma Hardinge Britten, 1897

CHAPTER IV — ZWINGLER — HOW TO TRACK A MURDERER. Fulfillment Of A Promise — Remarkable Psychometric Or Clairvoyant Feats — Tracing A Criminal By The Necktie He Wore While Committing The Crime.

Continued from last issue—

To fulfill the promise which my teacher had made me of visiting Zwingler, we mounted several flights of stairs in an old house in Sophien Stradt, and at last reached a landing upon which many persons were congregated about and around an open door, through which I was led by Professor von Marx into a large apartment, shabbily furnished, and half filled with loungers, amongst whom I recognized more than one official of the constabulary force of the city.

Pushing his way through the assembled company to a sort of recess at the far end of the room, the professor addressed himself to a little, black-eyed, Oriental-looking individual, who was seated on a table, dangling his legs, and

fidgeting restlessly about, whilst a grave official, in the habit of a notary, was taking down depositions or making notes from what the other was saying. The moment the little man set eyes on the professor, he sprang from the table, and seizing his hand with a sort of fawning, propitiatory air, which seemed more like the action of deferential fear than real cordiality, he cried: "Ah, my prince of the powers of the air! welcome! ever welcome to Zwingler, but more especially at this time, when a most wonderful phase of your art, that is to say, of mine, or the Devil's or some of his imps', for what I know, has just been perpetrated through my innocent instrumentality." The little man whilst speaking manifested all the feverish excitement of an actor

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FABLES for young and old

THE JACK-DAW & THE SHEEP

A Jack-daw alighted on the back of a Sheep and chattered away until the poor Sheep couldn't hear himself think.

"Keep quiet, you noisy rascal," said the Sheep. "If I were a Dog you wouldn't sit there on my back and raise such a racket."

"I know I wouldn't, if you

were a Dog," sauced the Jack-daw, "but you are not a Dog — you're just a weak old Sheep," and he kept right on with his chattering.

The Point: Some people just love to make a nuisance of themselves, particularly when they know they can do it without harm to themselves.

READING

continued from page 10

the flow of God's love through them, they win the expansion of their soul faculties, and

through the law of continuity of effort, they win freedom for their soul.

Benediction

*Help us, O God, to ever be
Working for our Divinity.*

continued from page 37

anxious to overdo his part, at the same time obviously desirous to interest his listener, as one of whom he stood in some awe. Without paying any attention to this speech, Professor von Marx, turning to me, said calmly: "Louis, this is Zwingler."

"Adept" (to Zwingler) "a pupil of mine, for whose benefit I wish you to recite some little fragments of your experience;" then, seating himself upon the table from which the Bohemian had dismounted, and motioning me to a stool by his side, he proceeded, addressing the notary, to whom he had slightly nodded, "Well, Herr Reinhhardt, what new discoveries has our lively little sleuth-hound been making?"

"Oh, nothing out of the common line, professor," replied the other, in a grave official drawl. "We've caught the murderer of Frau Ebenstein; that's all."

"That's all?" cried the Bohemian, with a tone and gesture of almost frantic excitement. "That's all, is it? Slave of the dull earth and the duller prison watch and ward! All is it, to traverse nearly two hundred miles of ground, cross three rivers, plunge through marshes, scale mountain heights, pierce the forest, sink

through the cavern's depths, and toss on the roaring rapids of the terrific Schwartz cataract; and still never to lose — no, not for a single moment — the scent of an invisible and unknown mortal, whom these eyes had never beheld, whom these hands had never touched, and of whom no sign, no symbol, no token in the realms of earthly existence could be found, except by me, Zwingler!"

As he spoke, he beat his breast, and elevated his glittering black eye to the heavens in an attitude of half-ecstatic frenzy.

The notary, without the slightest change of feature, continued to write, wholly unmindful of his rhapsody; but Professor von Marx, fixing his deep, piercing dark eyes upon the Bohemian, said in a calm, soothing tone, as if he were attempting to subdue a fractious child: "You are a marvelous being, indeed, Zwingler, and that all the world knows. Come now! there's a good fellow, tell us all about it. Sit down — no, not there — there at my feet; so, that will do. Now relate the whole story; we will listen most patiently and admire most fervently," he added, speaking aside to me in Spanish. "Remember, I have

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Church not sanctioned?

Not to mention the multitudinous instances of opposition to the several civilizing sciences, of which they are guilty, we will present no stronger proof of their propensity toward absurdities than that they, as a body, endorse the above peculiarities of an orthodox creed.

When will mankind learn to explain and be enabled to practise the Philosophy of Truth?

The time hath already come to the individual who, without boastfulness, permits his intellectual faculties to perform their office. To him the laws of the Universe are unchangeable; harmony reigns triumphant everywhere. Persuaded by the never-changing testimonies of Creation that there is a Great First Cause — a divine principle of Love and Wisdom — how can the human mind be so sadly blinded and misguided as ever to adopt the popular pagan theories of heaven or hell! We make (or have made by the confluence of external circumstances for us) our heaven and our hell as we journey forward; they come not as arbitrary rewards and punishments, but as inevitable sequences to right and wrong doing. Why not, then,

be philosophical henceforth; and resolve to act as intuitive Reason alone may sanction.

It is stated in "Nature's Divine Revelations" that the Bible was compiled at the Nicene Council; does history give us any proof of this assertion?

Just at this time there is no external question more important. And there is, perhaps, nowhere to be found a more concise, consecutive, and conclusive answer than the following, which I submit to the world with undisguised pleasure and grateful confidence:—

The proceedings at the Council of Nice are, like all events in the ancient history of the Church, veiled in obscurity. Indeed, a strong desire seemed to possess Eusebius and others who were present to conceal its details from the world, or at least to clothe the whole affair with the garb of mystery. Thus Pappus tells us that the Bishops, having "promiscuously put all the Books that were referred to the Council for determination, under the communion-table in a church, they besought the Lord that the inspired writings might get upon the table, while the spurious ones remained underneath, and that it happened accordingly."

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GHOST LAND

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not seen you for two months, and only yesterday heard that you had returned in triumph from your long pilgrimage. When I was last here, the tidings had just reached us that Frau Ebenstein, the rich widow of Baden Baden, had been foully murdered, her house sacked and plundered, and her destroyer—”

“An unknown,” broke in the notary, as if impatient to recite details which were specially in the line of his duty, “an unknown, whether male or female also unknown, but supposed to be the former on account of blood-stained footprints, marks of a large thumb and finger on neck of the deceased, and a torn neckerchief, evidently a man’s, part of which was clutched in the fingers of said deceased, and part of which was found beneath the couch, saturated with gore, and rent, as if in a violent struggle.”

As the speaker proceeded, strong shudderings seized the frame of the Bohemian, though the hand of Professor von Marx, laid lightly on his shoulder, for a time subdued the spasms and quelled them into slight shiverings; but when the neckerchief was mentioned, the little creature’s excitement was frightful to

behold. He writhed like an eel beneath the touch of the professor, who at last, raising his hand, said quietly: “Now, Zwingler, proceed. Tell the rest in your own way.”

“Yes, yes, I will tell,” he cried. “I always do. When did I ever fail? Answer me that, prince of the air; answer me!”

“Never, my king of adepts; go on.”

“They brought me that neckerchief, then, mein Herren,” he continued, as if addressing a vast assembly, but without looking at any of the loungers in the outer apartment, who now closed up about him; “and lo! as I clutched it, I saw — yes, instantly, I saw a dark-browed, broad-shouldered Dutch serving-man — the man of blood, the man who did the deed. I swear it! I saw him do it. I saw him and the whole act; and oh, how horrible it was! how cruel! how cowardly! and the poor, poor old Frau! I saw her too — saw her struggle, plead, choke, die! All this I saw — out of that neckerchief, main Herren! Instantly, as I touched it, it came like a flash, a flash of darkness, but full of the scene I describe, and full, too, of all its horror. Gott in Himmel! Then it went as all scenes do after the flash I get of them as

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GHOST LAND

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I touch the thing; after that I said: "Give me my shoes; I must walk far. Put me a cup to scoop up water with in my wallet, give me my staff, and let me go." I had been hungry and was about to dine, but I hungered no more; no, not for seven long days did I touch other food than the nuts and berries close to the path streaked with the murderer's life, and the water of the rivers, streams and cataract he had crossed; but I will tell you all. Listen! As I made to go, I chose my path as I always do, because a long black line seemed to stream out from the neckerchief I held in my hand, and point ever on the way I should go. It led me through the city; it pointed me into a low inn where he had stopped to rest. I told them such a man had been there. They shuddered, and said to one another: "Zwingler!" and then to me: "He has been and gone." I knew it; but the way he had taken was still pointed by the black line. I know what you were going to say, professor, I see your thought. You want to know if I see the line I speak of with my eyes, my very eyes, or my soul's eyes. I reply: "With both." My soul feels the line, and it draws me on, and seems like a cord

dragging at the object I hold, and pulling me in the direction I must take to arrive at the owner of that object. Sometimes I seem to see the line, and then I do not feel it pull, but it never leaves one sense or the other — sight or feeling — until I abandon the object or find the person to whom it has belonged. Well, sirs, thus it led me on, day and night, never suffering me to get out of his track. It guided me through several villages and some towns, and wherever it was the thickest and most palpable, there he had stopped to take rest or refreshment, and there I said: "Such and such a man has been here;" and they answered with a shudder: "Zwingler! he has come and gone." "I rested sometimes, but ever on the ground — the ground he had trodden; and then the black, vapory cord seemed to coil up all around me like a misty garment. I tried to rest once on a bed he had occupied, but oh, heaven! all the scene of the murder was there. I heard her shriek, I saw her struggle, and what was still more horrible, it seemed to me that I was the murderer, and was actually doing the deed over again. I fled from the place, and should have lost the track had I not returned to it again, and started afresh from that house. *(con't next issue)*

◆ humor is the salvation of the soul ◆

Doctor: "Why do you have 64032 tattooed on your back?"

Patient: "That isn't a tattoo, that's where my wife hit me with the car while I was holding the garage door open."

—Voice for Health

The Living Light Philosophy: Presence is the law of solicitation.



SERENITY EVENTS

DINNER PARTY: OCTOBER 18, 1980 at 6:30 p.m.

The country of Brazil will be honored at Serenity's October dinner party. All are cordially invited to attend on Saturday, October 18 at the American Legion Log Cabin in San Anselmo. The social hour will begin at 6:30 p.m.

BAKE SALE: OCTOBER 25, 1980 - all day

The monthly bake sale will be held at the Boardwalk at Tiburon. We look forward to seeing you there.

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